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Early History.

Roaming over the great territory covered now by the states of Minnesota and North and South Dakota, there used to be a number of warlike Indian tribes. These people called themselves the "Dakotas", meaning the "allied" or friendly tribes. Their inveterate enemies, the Ojibways (Chippewas) who lived in what has since been called Wisconsin, called these Dakota Indians by the name "Sioux", which means *Enemies*, (literally "snakes"). Their frequent encounters with these Ojibways produced in them a warlike spirit, and at the same time strengthened the bond of union existing between the tribes so that the "Sioux Nation" became widely known as the most powerful body of Indians on the continent. They were also considered the most treacherous and bloodthirsty, and when they went on the warpath, their most relentless enemies trembled. In times of peace the men hunted the buffalo, which supplied them with meat and robes, and the women cultivated little patches which supplied their scanty supply of food. "The Sioux would rather fight than work," was said of them by one who knew them thoroughly. The United States Government fought them for years, but they were never conquered. Finding it "cheaper to feed them than to fight them", a treaty was concluded with them which obligated the Government to give to each man, woman and child belonging to the tribe a full soldier's ration daily.

Missionary Effort.

Such were the conditions existing among the Dakotas when the HOLY SPIRIT put into the hearts of two young men in Washington, Connecticut, to leave their home and friends to make known to the Indians the blessings of Christianity. These young men were Samuel W. and Gideon H. Pond, who with John 3: 16 as their motto came unsent by man, even against opposition at home, to preach by example and pre-

cept the unsearchable riches of Christ among the Sioux. This was in May, 1834, and on reaching Ft. Snelling, at the mouth of St. Peters River (now called the Minnesota), they found no welcome either from the Indians or from Government officials. The brothers at once set about the task of learning the language, and their first effort to Christianize and civilize the Indians was by teaching them to plow. In this way they soon gained the confidence of the Indian Agent, as well as of the Indians themselves. A few weeks later the Rev. Thomas S. Williamson M. D., arrived at Ft. Snelling under appointment from the American Board of Foreign Missions, to explore the country with the view of starting a Mission among the Sioux. Thus God was converging his rays of Gospel light on this dark field. Dr. Williamson returned to his home in Ohio, and brought out his family the following year. The Pond brothers proceeded to erect their little "Cabin-by-the-lake" on the shore of Lake Calhoun, within the present limits of the city of Minneapolis. The winter of 1834-35 was spent in acquiring a better knowledge of the language, and reducing it to writing. This was no easy task, but was well done, and when Dr. Williamson arrived the following spring, the lines were well laid for the future development of that difficult language. The two brothers had discovered the Dakota "verb", which some of the Government interpreters had claimed was not in existence. This verb, as shown by the excellent Grammar prepared later by Dr. Stephen R. Riggs, and published by the United States Government, is shown to be one of the most complex known to the human race. On pages 38 and 39 of that Grammar we have the paradigm of the verb-root *Ksa*, *to cut*, and the verb is shown to have numerous forms, first of all to denote the three persons, and the singular, dual, and plural numbers; six different forms to denote the recipient of the cutting, whether "him", "thee", "me", "them", "you", or "us"; seven different forms to describe the kind of cutting, such as

“yuksa”, *to break off in any way*, “yaksa”, *to bite off*, “paksa”, *to break off by pushing*, “naksa”, *to break off with the foot*, “kaksa”, *to cut with an ax*, “boksa”, *to shoot off or punch off*, “baksa”, *to cut off with a knife or saw*; and five forms to denote the act as *frequentative, absolute, reflexive, possessive, or dative*.

The following years were busy ones, the chief work being translating the Scriptures, and also preparing Christian hymns in the native tongue. Dr. Williamson soon moved up to Lacquiparle, nearly 200 miles up the river, where in the following summer he was joined by Rev. Stephen R. Riggs, and together they planned for the great work. Before leaving Ft. Snelling, Dr. Williamson organized a Presbyterian Church, with 22 members, the first in the northwest, June 11, 1835. This “Church of St. Peters” is now known as the First Presbyterian Church of Minneapolis, the mother church of many states. From this small beginning the Dakota Presbytery has grown to 29 churches served by 17 ordained native ministers and having over 1500 communicants.

The Outbreak Of 1862.

For twenty-five years these heroic men and women lived and labored among these savages. The difficulties they encountered and the sacrifices they made in their efforts to win their confidence and preach the gospel to them no pen can describe. At the end of that time their converts could almost be counted on the fingers of two hands. But they fainted not; nor did they become discouraged. Just as there seemed to be hope of better things, from the north there swooped down upon them and the helpless settlers about them, a swarm of painted, howling savages who butchered over five hundred white men, women and children and laid waste their homes. Dr. Williamson and family remained in their home two days after the settlers had fled or been massacred. Being warned of their danger, however, they made their escape, being aided by some faithful Christian Indians, pro-

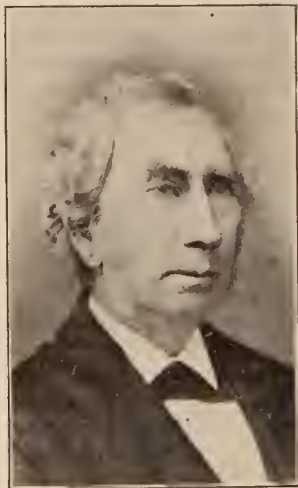
minent among whom were Robert Caskedan and Peter Tapetatanka. An army was quickly raised, the whole band captured and four hundred of them condemned to death. Thirty eight were executed; the others being pardoned by President Lincoln.

The Great Revival.

The killing of so many settlers caused great excitement. The missionaries felt the full force of public sentiment which condemned the Indians. Notwithstanding their personal safety was endangered thereby, the missionaries still befriended the prisoners. The Indians, finding Dr. Williamson ready in the face of danger to visit and preach to them in prison, at once gave him their confidence. God graciously poured out His Spirit on those condemned savages and a great company of them was converted. Dr. Williamson and Rev. Gideon H. Pond baptized two hundred of them in Mankato prison on one day. A little later one hundred and forty more were baptized at Fort Snelling, and during the next year one hundred and twenty were added to the Crow Creek Church. Four men converted in the prison at Mankato became ministers, one of whom, Rev. W. Owancayamaza Rogers is now living, and three, Rev. Artemas Ehnamani, Rev. Titus Icaduze and Rev. Louis Mazawakinyanna, after many years of faithful service, have passed to their reward. That revival was a genuine work of grace. Almost without exception the converts lived clean, pure, true Christian lives and died triumphant deaths.

The Turning Point.

The massacre, with all its horrors, and the revival, with its matchless work of grace, marked sharply the turning point in the history of the Sioux. Now they were to "forget the things which were behind" them as savages and to "press forward to the things which were before" them as Christians. A school was demanded. The call was so imperious that the missionaries set to work at once to secure it. Their hopes



Rev. Stephen R. Riggs D. D. Founder of the
Good Will Training School.

were not fully realized, however, until 1870. Dr. Riggs selected the location, erected the first building and opened school, naming it "Good Will." The school work began in earnest. The attendance increased from year to year, men, women and children seeking to avail themselves of the advantages of the school. Other buildings were erected, and in 1876 six young men took up their abode in one of them, bringing their own provisions and cooking their own meals, thus establishing the boarding department. All of these young men became ministers. In 1882 the plant was greatly enlarged, and Good Will became a training and industrial school. Since its opening many hundreds of bright, intelligent Sioux girls and boys have passed through the school and have made homes for themselves on the reservation, proving themselves willing and capable of adopting the ways

of their white Christian teachers and neighbors.

In 1904 a theological department was organized, and students preparing for active service as ministers and missionaries, as well as officers and teachers in the churches have opportunities to study Bible doctrine and church history, and the literary course is now extended to cover the first ten grades usually taught in the public schools, besides an excellent course in music.

A Busy Place.

The Good Will Training School is a Christian home as well as a Christian school. Intense activity characterizes the place. From 5 o'clock in the morning until 8:30 in the evening teachers and pupils are like busy bees, all intent upon accomplishing their tasks. The girls are taught cooking, laundering, sewing, personal hygiene, the proper care of their rooms and other household duties. The boys are trained to care for the stock, and have practical experience in plowing, planting, cultivating, harvesting and the proper housing of grains and grasses, together with the use of tools in the shops. So that, having completed their course of training, those boys and girls go out to make homes and become thrifty farmers and active, intelligent, Christian citizens. The eight Presbyterian churches surrounding the school, with their more than six hundred communicants, ministered to by native pastors, speak volumes for the success of the work and the faithfulness of the missionaries and teachers.

A Successful Work.

The work was difficult and progress was slow at first. Many old heathen customs had to be changed and many prejudices overcome. The Indian warrior disdained work—looked upon it as humiliating, if not disgraceful. The squaws worked, but not the braves. This even affected the children at school, the boys to a greater degree than the girls, it is true, but all alike. They were willing to be worked for, but not to work for themselves or others. When put



Teachers and students of Good Will Training School, May,
1901. Taken in the large Mission Conference Tent.

to their tasks they would run away. The boys at work at the woodpile, or on the farm, or in the shop, if they saw an Indian man galloping over the hill on his pony, would drop their tools and scamper to the house. They knew that should they be caught at work, they would be disgraced in the eyes of their fathers and friends. So the girls about their cooking, dishwashing and laundry work would feel chagrined if caught at it by their mothers. Dr. Williamson labored long and patiently with the Christian men, to induce them to fence land and cultivate gardens. The first one to plant and cultivate a crop was Simon Anawangmani. His old associates made fun of him and did all they could to dissuade him; and his wife, after earnestly protesting, deserted him, saying he had disgraced himself. However, he persisted, and when his crop was gathered his wife repented and returned home as a good wife should. Now girls glory in their ability to do housework, and their mothers are proud of them. Boys boast of their skill in the use of tools, and vie with each other in turning off good work in the shop and on the farm; and their fathers honor them for it. Men trained at Good Will have opened farms, and take a just pride in their fine stock and good crops; and their wives, educated with them, are "praised in the gates" by their husbands for managing their households "with discretion." The Sioux about Good Will, from a wild, lawless, filthy, lazy and treacherous band of savages, have become a docile, law-abiding, cleanly, industrious and thrifty community of Christian citizens. The mission, with its church, school and farm, under God, has accomplished it all. Those Indians are miracles of grace.

A new department in the industrial work was established in 1905, that of printing; and now a monthly paper, "The Good Will Tidings" is published by the students for the benefit of the friends of the school, and of many Dakota people who can read English, while a Dakota edition, "Tawacinwašte Ta-

wootanim" is published for the Dakotas. The subscription price is very small, 25 cents, and the many friends of the work can thus get continuous tidings of God's work in the land of the Dakotas.

"Honor To Whom Honor"

Early in their experience Drs. Williamson and Riggs recognized the evils of the tribal system. They saw clearly the difficulties of advancing the interests of the Indians under it. Dealing with the tribe, and not with the individual, often proved disastrous. Slowly they reached the conclusion that the policy adopted by the Government was harmful, and insisted that before satisfactory results could be reached in the effort to civilize them, the Indians must be recognized as men and dealt with as such. Those two godly men did much toward revolutionizing the policy of the Government, as well as broadening the scope of missionary effort among the Indians. The success of the work at Good Will proves the wisdom of planting schools in the midst of the people. The non-reservation school has its advantage, but while it benefits the individual child it leaves untouched the tribe. The reservation school does its work in the midst of the people; and although results are not so marked at first, they are far more satisfactory in the end. Even the heathen Indians are unable to resist the civilizing influences of a Christian training school such as Good Will, and show it in more industrious habits, better homes and cleaner, purer lives. It costs more in the way of time, energy and money to educate a tribe than it does to educate a few individual boys and girls, but the results are more satisfactory. The statesmanship of those noble missionaries was manifest in the broad foundations which they laid. The results attained abundantly prove the wisdom of their course. Both the Church and the Nation should hold them in highest esteem for the work they accomplished.



Good Will Training School; a view of some of the buildings.

Printed on the new GOOD WILL PRESS by one of the
students of the Good Will
Training School.